

The Metaphysical meaning of Tamil

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Introduction :

The Etymology of the word "Thamizh"(Tamil) is an interesting area of research. The Tamil lexicon of University of Chennai [8] defines the meaning of Tamil to be 'Sweetness, melodiousness'. Linguistic researchers analyze its meaning by splitting the word into subwords like 'Tham','Izh'. They generally use the root meaning of the subwords to form the composite word meaning.

Tamil language known to be self referential in nature leads to the meaning of the word based on the composing alphabets itself. This is an ancient art, probably dates back to discovery of Tamil alphabets and word formation, but lost over time. The alphabets being symbols of Higher Reality, represents the Truth of a higher plane and requires a metaphysical analysis to interpret the composite word meaning. This approach involves understanding of the planes of Consciousness of our being (the hierarchy of *tattwas*) that maps to alphabetic symbols. Our normal waking experience gives a feeling that consciousness arises from matter. While this is natural to ignorant nature of human mind, the original Indian ontological studies [1][2][3] show the reverse is true: "Consciousness leads to matter" and matter is only an end result of Consciousness. The Tamil language composed of alphabets: vowels, consonants and vowel-consonants called the *Uyir* (Consciousness), *Mei* (Matter) and *Uyir Mei* (Consciousness activating Matter) points to a deep relation with the metaphysical framework.

Thamizh – Metaphysical Interpretation:

Vallalar, the 19th century Saint Poet and Gnana Siddhar, gave an unique interpretation of the word 'Thamizh' during a discussion with Kanchi Sankaracharya of his time. He wrote the explanation of the word as a response to Sankarachariyar's firm view that Sanskrit is the Mother of all languages [1]. This explanation was published much later in a magazine called *Siddhantha Deepikai* on 21-8-1897 under the title 'Thamizh – written by Sri Ramalinga Swamy'. This rare document that shed light into the deeper meaning of Tamil was republished in *Urainadai* [1], attached at the end of the paper. Our translation of the explanation closely following the long-sentence structure style of the original is given below.

Sacred Hall of Truth Consciousness

Tamil is Th -- A -- M -- I -- Zh formed of 5 units of measure. Th, M, Zh represents the Art of Physical Consciousness (Jada Chit Kalai). A, I -- Art of Consciousness Proper (Chit Kalai).

A - represents the One Divine, first state vowel of AUM-SiVaYaNaMa that expresses the Cosmic Consciousness.

I - represents the soul consciousness vowel, expresses the Consciousness always inseparable from the One Divine and showing up as the One becoming the infinitely many differences.

The explanation of [Th, M, Zh] standing analogous as the physical body to the soulm, with the Divine

being as the basis of all soul consciousness arts, is as follows

Th – 7th consonant **M** – 10th consonant, **Zh** – 15th Natural Truth specialty sound.

The language that was taught by Sambu (Being who is the Cause of Universe) from beginning-less time, by Divine Grace and Command according to Pure Siddhantha, celebrated as the father of all languages by wise men and stands completed with the meaning of 'sweetness', Natural Truth Specialty Language Thamizh's Pure Siddhanthic explanation as follows:

TH-A: In the 10 commandments to experience the Natural Truth with the Tattwas Form (Tattwa Roopa) as the beginning and becoming One with the Supramental Divine as the end, the aforementioned 'Th' in 7th position represents the Supramental-Form Natural-Truth command. 'A' the Akaram is the manifestation vowel that separates the Cosmic Consciousness form AUM's inner essence Supreme. As Akaram is the first and basis of the 12 vowels, it is the beginningless-Primordial cause and Natural-Truth evolutionary perfection goal for the 9 states of Brahma to Para Siva, it. So, the Supreme-perfection-delight Divine-essence linked with the Grace Light manifests in the mental to physical consciousness plane (Thakara akasa) where the Supramental takes form.

M-I: The 'M' dissolution sound of 'AUM' Pranava ('A' – Creation, 'U' – Protection, 'M' – Dissolution) turns out to be the Truth Delight (Sat + Ananda) for the liberated souls and inconscient darkness for involved souls. It becomes Overmental for the Jiva or Psychic Consciousness force in the birth and life at the end of conception Pralaya and the soul's base at the aforementioned 10th state. The 'I' Ikaram being the 3rd vowel denotes the third of the three spiritual beings, the Supramental Being who stand above the lower Human Beings and higher Overmental Beings. So, the conscious soul beings that always manifest and evolve based on the Divine Command-Physical Base relationship should be marked as rightful to experience the supreme goal of Integral-Perfection-Delight.

ZH: Standing in the last position as 15th of the 18 consonants, in the "Siva yoga land of Bharatham", uniquely found only in the Swadesh out of 56 lands mentioned in Pauranika Tattwa, being a common right to Classical Tamil and Colloquial Tamil, Zh taking the 15th position represents the Divine Grace revelation experience through PanchaDasakiri (Panchakshra Triple works $5 \times 3 = 15$, NAMASIVAYA x AUM) to easily learn and experience the essence of "Rig, Yajur, Sama Sanskritic Vedas". Tamil contains the Supreme Truth secrets of Thevaram, Thiruvagasam and Thirumandiram Sastra-Stotras made by the Grace of MahaPurushas Sri Manickavasakar, Sambandhar, Navaraiyar, Sundarar and Thirumoolar. Unlike the Aryan, Marathi, Telugu languages -- where even after refined chanting of sounds with high collective consciousness and concentration with other sadhaks, it is very difficult to make lessons and get Bhasyam, Vyakhyanam, Tika Tippuni tools (commentary, elaborate expositions and explanations of difficult words and phrases) and even if we get these, extremely difficult to get the teachers who teach with these tools -- Tamil has low letter count, sounds light, conjunctive sandhi being very easy, very elegant to write and express poetically without feminine decorations (like pompous sounding aksharas or word decorations), could absorb and govern any language's structural features (chandassu). Unique to its language, among the special high, middle and low aksharas - zh,ir,in, 'zh' the Natural Truth's special sound denotes the highest state of Pure Supra-Monic Delight Experience.

The Pure Siddhanthic summary based on the 3 letter meaning: The Natural Truth of pure soul-spiritual consciousness force experiencing the Supramental Divine Delight Perfection (ArutPerumJothi) through Pure Monic Oneness, by converting the inconscient dark nature into Grace Light through evolutionary force is called Thamizh.

So the conclusion of this summary is: Tamil Language easily leads to Supramental Divine Experience.

Sacred Hall of Truth Consciousness

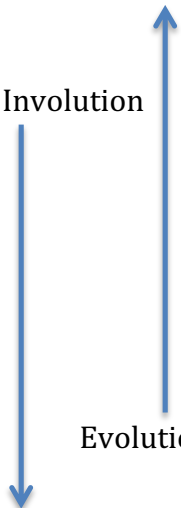
The above translation and the following detailed explanation uses Sri Aurobindo, the great Yogi-Mystic-Philosopher's Integral Yoga terminology [3][4][5][7]. Vallalar defines the meaning of *Sivam* as *Satchitananda*, based on 3 letters of *Sivam* = *Si* + *Va* + *M*.

Si : Sikaram : That exists as containing everything = Truth (*Sat*)
Va : Vakaram : That exists as expressing everything = Consciousness (*Chit*)
M : Makaram : Delight filled by Sat and Chit = Infinite Delight (*Ananda*)

He specifically mentions '*Suddha Sivam*' where the term '*Suddha*' was used to mean beyond religious experiences [1]. Sri Aurobindo defines Supramental [3][4] as Self Existent Truth Consciousness. So we translate *Suddha Sivam* as Supramental Divine. Its counter-productive to find a new terminology when we have a solid foundation and standardization done by Sri Aurobindo in his major works like 'The Life Divine', 'The Synthesis of Yoga'. His work strikingly looks like a continuation of Vallalar's path of *Suddha Sanmarkkam*, (but done independently without reference to Vallalar's Tamil works) although in great detail and far reaching to the people of other world languages. It perfectly looks like Vallalar's prophecy come true, because while explaining the crux of some key terms in Thiruvavutpa he mentions the details of explanation will come later.

Mapping of Tamil Alphabets to Consciousness Principles:

The Tamil vowel letters A to AU are classified as Consciousness letters. The primary vowels A,I,U maps to the triune Truth (Existence), Consciousness and Bliss. The remaining 9 vowels are secondary and tertiary variations and combinations of A,I,U. The consonants are classified as the art of Physical Consciousness. Their arrangement in Tamil maps to the Involution/Evolution Process, as shown in Table.1.

Consonant-Vowel	Consciousness Plane	Being	Descent/Ascent
ழ Zha	Supramental	Supramental being	
வ Va			
ல La			
ர Ra			
ய Ya			
ம Ma	Overmental (Para-Apara Division)	Overmind being	
ப Pa			
ந Nha	Mental		
த Tha		Human Being	
ண Na	Vital		
ட Ta			
ஞ Gna	Subtle Physical		
ச Ca			
ங Gya	Physical		
க Ka			

The involution is the process of Truth Consciousness Delight descending into lower planes of consciousness and finally complete manifestation in the Physical plane (Ka). The evolution is the inverse process of involution, here a double process, an evolution in ignorance (from Ka to Tha) and greater evolution in knowledge (from Ma to Zha). The *Para-Apara* division of 'Pa' marks the higher and lower hemisphere of Consciousness planes. The details of the Tha, Mi, Zh mapping are explained in the following sections.

Significance of 'Tha' :

The 7th consonant-vowel 'Tha' formed by the combination of Th,A. The 'A' represents the external manifestation separating the Supreme symbolized by the cosmic Consciousness form 'AUM'. As it is the first primal letter to analyze the 12 vowels, it is the evolutionary perfection goal for the 9 states (Initial *Brahma* to Final *Para Siva*). In the 3 letters of 'AUM' [2][6] the 'A' represents the external manifestation and in terms of human consciousness corresponds to waking state. The 'U' represents the internal manifestation, an intermediate state between inmost supramental and the external and in terms of human consciousness corresponds to dream state. The 'M' represents the inmost condensed consciousness, the inmost supramental glimpsed by human consciousness as superconscious and associated with deathless sleep (trance). The fourth *Turiya* state is pure state beyond these 3, entering pure Supramental. The composite AUM denotes the consciousness manifesting in the world from inmost to external. Further, the *Akaram* called the *Moolanga Pranavam* belongs to the *Mooladhara Chakra* which is the root of physical consciousness.

Vallalar explains 'Th' as Supramental form natural Truth command. The Supramental Truth consciousness in its journey of involution descends down through all the higher consciousness planes and takes form in the mind, which in essence is a consciousness that measures, limits, cuts out forms of things from the indivisible whole and treats them as things in themselves. It is this essential characteristic that conditions the workings of mind's operative powers conception, perception or sensation. This mental plane is called the 'Thakara' Akasa and mapped to the consonant 'Th' as shown in the Table.1. Thus mind translates the true infinite sense of Truth Consciousness into finite and becomes the node of ignorance.

Thus the combination 'Th + A = Tha' signifies the involutionary manifestation of natural Truth command, the Infinite Consciousness descending into the mental plane of consciousness gets a finite sense and separative ignorance in the waking state of consciousness and results in manifestation.

Significance of 'Mi':

The 10th consonant vowel 'Mi' formed by the combination of M and I, where M is called dissolution sound (*Sankaara Pranavam*). The souls undergo evolution through the Birth-Life-Death-Rebirth (BLDR) cycles for the purpose of spiritual evolution. This dissolution maps to the plane of consciousness that appears as Truth Light for evolved & liberated souls and appears as inconscient darkness for involved souls in the internatal period of BLDR cycle. At the end of internatal period, in birth and life development this becomes the overmental (*Athikaranam*) for the psychic consciousness force (*Jiva*) and forms the base for soul. So, this plane of consciousness becomes the nodus of knowledge.

The 3rd vowel of the 12 vowels 'I' denotes the *Vignanakalar* of the triple soul beings. The Triple beings are classified in Thiruvirutpa Urainadai as *Sakalar*, *Pralayakalar* and *Vignanakalar*.

Sakalar: have Ego, Maya, Karma
Pralayakalar : have Ego and Maya
Vignanakalar : have Ego alone

Pure types 9, Impure types 9, so a total of 18. In the above Vallalar calls the Ego as natural, Maya as the artificial part of natural and Karma (or action) as artificial. The Ego in *Vignanakalar* is a sort of self-individualization, a realization of universal existence in individual and not the impure mental ego as in the human beings. In Sri Aurobindo terminology *Sakalar* maps to ordinary Human beings, *Pralayakalar* to Overmental beings, *Vignanakalar* to Supramental beings.

As shown in Table.1 Overmind links the lower hemisphere of Knowledge-Ignorance with the greater Truth-Consciousness (Supramental), it at once connects and divides the Supreme Knowledge and cosmic Ignorance [3]. The overmind beings work in their own diversities and its creation of knowledge in ignorance still has Maya influence, hence separative and protective from the ignorance world. On the contrary the Supramental beings are found on the basis of unitarian and integralising and harmonic consciousness. The Supramental consciousness brings out the evolving Truth and principle of harmony hidden in the formations of ignorance and hence creates a harmonic unity with lower mental world also. Its individuality is universal, as it individualizes the universe.

So the combination 'M+I = Mi' signifies the evolution of human beings to Supramental beings. These conscious-soul beings who always manifest and evolve based on Divine Command – Physical Base relationship are marked to be rightful to experience the Supreme Perfection Delight.

Significance of Zh:

The 15th 'Zh' consonant can be considered the final letter of consonants in Tamil as the succeeding three l,r,n are only special consonants. So it represents the final state of consciousness and signifies the consummation of spiritual being. This can take multiple Birth → Life → Death cycles to reach that state. But the spiritual being evolving through these cycles will finally transcend this cycle by achieving integral perfection through Divine Grace and consummate in the Supramental being to lead an immortal blissful Divine life. This is a major step beyond the conventional Liberation-Mukthi considered as the highest state to be achieved & emphasized in spiritual literature. Vallalar considers *Mukthi* only as a helping step to ascend further above to reach the final *Siddhi* state.

Since the Supramental being crosses the line of mental plane, it escapes the grasp of mind and hence precise description. But the general idea is. the liberated spiritual being on further evolution should result in a perfect integration and consummation. The glory of this final being is explained concisely by Vallalar in the second section of *Jeeva Karunya Ozhukkam* work (Soul Compassionate Discipline) [1]. Their existence is universal, not limited by time, space or Maya and stand above the Divine Maya. Their body is fully transformed, marked by achievement of Triple deathless body: *Suddha deham*, *Pranava deham* and *Gnana deham* corresponding to the deathless pure physical-effectual body,

causal-effectual and causal bodies, and are not affected by the five elements (*Pancha Bhutas*). They can perform triple Siddhis (Karma, Yoga and Gnana Siddhis) continuously and the five Divine works of Creation, Preservation, Dissolution, Veiling and Gracing at their will.

As Vallalar himself experienced the supramental transformation resulting in triple deathless body [7], he documented the experiences in many songs of Thiruvartuppa [2]. Many external incidents in his life showed signs of supramental transformation and were considered as miracles by disciples and people around him. Sri Aurobindo explains the details of the Supramental being in the Gnostic Being chapter of [3] and his explanation is consistent and fits harmoniously with Vallalar's experience. The letter 'Zh' is the Natural Truth speciality sound and signifies the Supreme Oneness Delight experience (*Suddha Monadheetha Inbanubavam*).

Meaning of Tamil:

From the preceding explanations the meaning of Tamil essentially turns out to be: the Divine involving into mental to physical plane manifests as human being and by evolving out of ignorance transforms into the Supramental Being experiencing the Ultimate Perfect Oneness Delight. This delight experience of becoming one with everything (Compassion to every being) is essentially pleasing to the senses, mind and feelings hence consistent with the generally known meaning of Sweetness. Simply, it can be summarized as follows

Tha – Involution of Divine Essence to manifest as Human Being

Mi – Evolution of Human Being to Spiritual being and then Supramental Being

Zh – Total Perfection Delight through Oneness

Tha+Mi+Zh = Involutionary Manifestation → Spiritual Evolution → Integral Perfection Delight.

Vallalar summarizes the meaning of Thamizh as the experiencing of Vast-Grace-Light (*ArutPerumJothi*), the Natural-Truth of experiencing the Supramental Perfection Delight through "Pure Oneness" principle, by transforming the inconscient darkness of ignorant nature into Grace-Light by the evolutionary Force. Hence, the Tamil language easily leads to the experience and oneness with the Supramental Divine (*Suddha Sivam*). He specifically uses the term '*Paribaka Sakthi*' that means Evolutionary force and it is the agent that converts inconscient darkness into Grace-Light.

Specialty of Tamil:

Vallalar's conclusion that Tamil easily leads to Supramental consciousness experience and the mention that Zh taking the consummate 15th state corresponds to easy realization and experience of the Sanskrit Rik, Yajur, Sama Vedas' meaning by revelatory experience of Divine Grace, shows that Tamil language's metaphysical framework helps understanding Aryan languages also. Sri Aurobindo himself, a great expert in Vedic Sanskrit, unveiled the hidden symbolism behind Vedas and illuminated its psychological interpretation in his book 'The Secret of Vedas' observes that it is through Tamil he found some of the word family missing links and relations of Sanskrit and it plunged him into the origins and laws of development of human language [5]. His quote as follows

"For on examining the vocables of the Tamil language, in appearance so foreign to the Sanskrit form and character, I yet found myself continually guided by words or by families of words supposed to be pure Tamil in establishing new relations between Sanskrit and its distant sister, Latin, and occasionally, between the Greek and the Sanskrit. Sometimes the Tamil vocable not only suggested the connection, but proved the missing link in a family of connected words. And it was through this Dravidian language that I came first to perceive what seems to me now the true law, origins and, as it were, the embryology of the Aryan tongues "

"I have already indicated that my first study of Tamil words had brought me to what seemed a clue to the very origins and structure of the ancient Sanskrit tongue; and so far did this clue lead that I lost sight entirely of my original subject of interest, the connections between Aryan and Dravidian speech, and plunged into the far more interesting research of the origins and laws of development of human language itself."

The Tamil spiritual classic works *Thiruvacakam*, *Thevaram*, *Thirumandiram* made by the Grace of Mahapurushas Sri Manickavasagar, Thiru Gnanasambandar, Thiru Navukarasar, Sundarar and Thirumoolar, contain the secret Truths of higher hemisphere. From language learning point of view, the alphabet count is low, the sounds are light and the conjunctive *Sandhi* is very easy. It is easy to write elegantly and express poetically without any feminine decorations like pompous sounding aksharas or word decorations. It could absorb and govern any language's structural features. These unique features should not be viewed as a comparison with other languages to prove its superiority. Ultimately all languages are relations of one another and it is the One Divine that becomes the Many. It is imperative to understand the origins and development of human speech and Tamil will play a big role in this important study.

Conclusion:

Vallalar's metaphysical approach of interpreting Tamil gives insight into the lost ancient art of interpreting the meaning of a word from its composing alphabets and holds the key to understanding of the Tamil language's self referential principle of compositionality. It leads to a deeper ontological and epistemological study and not only answers the origin of human being and its relationship to God, but also the purpose of being here and the evolutionary roadmap to the final destiny of Supramental being. Overall, Vallalar's interpretation of Tamil encompasses the traditional meaning of 'Sweetness' and sheds light into the deeper meaning that remained undeciphered over last 2 millenniums.

References:

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திருச்சிற்றம்பலம்

தமிழ் என்பது த்-அ-ம்-இ-ழ் என்னும் ஐந்து அலகு நிலையுடைத்து. த், ம், ழ்: ஐடசித் கலை. அ, இ: சித்தகலை.

அ அகண்டாகார சித்தை விளக்கும் ஓங்கார பஞ்சாக்கரத்துள் பதிநிலை அக்கரமாம்.

இ பதியை விட்டு நீங்காத சித்தை விளக்கும் வியவகாரத்தால் அனந்தாகார வியஷ்டி பேதங் காட்டும் ஜீவசித்தகலை அக்கரமாம்.

பதி சிதாதம் கலைகளுக் காதாரமாகி உயிரினுக்குடலையொத்துக் குறிக்கப்படும் த், ம், ழ் எழுத்துக்களுக்குரை:

த் ஏழாவது மெய்;

ம் பத்தாவதாகும்;

ழ் 15-வது இயற்கை உண்மைச் சிறப்பியல் அக்கரமாம்.

ஐந் தலகுநிலையும் உபய கலைநிலையும் மூன்று மெய்நிலையும் அமைந்துள்ளதும், சம்புபகூத்தாரால் அனாதியாய் - சுத்த சித்தாந்த ஆரிஷ ரீதிப்படி கடவுள் அருளாணையால் - கற்பிக்கப்பட்டதும், எப்பாலைகளுக்கும் பிதூர்பாலை யென்று ஆன்றோர்களால் கொண்டாடப்பட்டதும், இனிமை என்று நிருத்தம் சித்திக்கப் பெற்றுள்ளதுமான தமிழ் என்னும் **இயற்கை உண்மைச் சிறப்பியல் மொழிக்குச்** சுத்த சித்தாந்த பதஉரை:-

த் - அ:- தத்வருபாதி சிவபோகாந்தமான தசகாரிய இயற்கை உண்மைக் கட்டளை நிலையில், முன் அலகு நிலைப்பொருள் கூறியவிடத்துக் குறித்த ஏழாவது நிலையாகிய த் என்பது சிவருப இயற்கையுண்மைக் கட்டளையாம். அ - அகண்டாகார சித்தகலா ரூப ஓங்காரத் துட்பொருட் பிரதம விலக்கிய வியக்தி அக்கரம். பன்னிருயிர் நிலையிற்றலையாய முதலக்கர மாதலில், அதுவே பிரமாதி பரசிவாந்த நவநிலைக்கும் அனாதியாதி காரணமாயுள்ள இயற்கையுண்மைப் பரிபூரணப் பொருளிலக்காம். என்னவே, சிவருபமாகும் தகராகாசத்தில் சுத்த சிவமாகும் அருட்ஜோதியிணைந்துள்ள பூரணானந்த ஸ்வரூப பரபதி வியக்தமாயிற்று.

ம் - இ:- சங்கார ப்ரணவமாகிய மகாரம் முக்தான்மாக்களுக்கு ஒளிவண்ணச் சதானந்தமாயும் பெத்தான்மாக்களுக்கு இருள் வண்ணமலரூபமாயும் இருந்து கற்பாந்தப் பிரளய முடிவின் சிருஷ்டி திதியாதிகளில் சிதான்ம் சக்தியாகிய ஜீவனுக்கு அதிகரணமாகவும், முற்குறித்த பத்தாவது நிலயமாகிய ஆன்மாதாரமாகியும் உள்ளதெனப் பொருளாம். இ - பன்னிருயிர்நிலைகளில் மூன்றாம் நிலை உயிராகிய இகாரம் திரிகலா ஆன்மவருக்கத்தில் அபரமாகிய சகலாகலரையும் பரமாகிய

பிரளயாகலரையும் கீழ்ப்படுத்தி அவ்விரு கூட்டத்தாருக்கும் மேற்பட்டு நின்ற சுத்த விஞ்ஞானகலராகிய சிதாத்மாக்களைச் சுட்டுகின்றதாம். என்னவே, ஆதார ஆதேயக் கூட்டுறவால் என்றுந் தோன்றி விளங்கும் சிதான்ம வருக்கங்கள் பரபதி லக்ஷியமாகிய பூரணானந்தத்திற்கு அனுபவிகளாக உரியவர்களெனக் குறிக்கொள்ளல் வேண்டும்.

ழ:- இந்தச் சிறப்பியல் அக்கரம் பதினெண் மெய்களில் பக்ஷமுடிபின் எண் குறிப்பில் நின்று, **சிவயோக பூமியாகிய பரதகண்டத்தில்** பௌராணிக தத்துவத்தாற் குறிக்கப்பட்ட ஐம்பத்தாறு தேசங்களுள் சுதேசந்தவிர மற்ற ஐம்பத்தைந்து தேச பாவைகளிலும் இல்லாததாயும், பதினெண்ணிலமாகக் குறிக்கப்பட்ட செந்தமிழ் கொடுந்தமிழ் என்னும் இருமைக்கும் ஒற்றுமை யுரிமையாயும், முத்துறைத் தமிழுக்குள் முதன்மைத் துறையானதும் இருக்கு யஜுர் சாமம் என்னும் சமஸ்கிருத வேதாத்திரயப் பொருள் அனுபவத்தை எளிதில் கற்றுணர்ந்து தெளிந்து அனுபவித்ததற்குப் பரமேசுரனது திருவருளைப் பஞ்சாக்ஷர முத்தொழிற் காரியமான பஞ்சதசாக்கரியால் பிரத்தியக்ஷானுபவம் சித்திக்கச் செய்யும் நிலயமானதும், ஸ்ரீமாணிக்கவாசகர், சம்பந்தர், நாவரையர், சுந்தரர், திருமூலர் முதலிய மகாபுருஷர்களால் சாத்திர தோத்திரங்களாக அருளிச்செய்யப்பட்ட டிருக்கும் திருவாசகம், தேவாரம், திருமந்திரம் என்னும் பரமார்த்த ரகசியங்களை உடையதும், பலநாள் நைஷ்டிக அதிகரணம் பூண்டு போதகாசிரியர் சந்நிதியில் தாழ்ந்து சகபாடிகளோடு சூழ்ந்து சுர ஒலிபேதங்களைத் தேர்ந்து உழைப்பெடுத்து ஓதினாலும் பாடமாவதற்கு அருமையாயும், பாடமானாலும் பாஷியம், வியாக்கியானம், டீக்கா, டீக்கா, டிப்பணி முதலிய உரைகோள் கருவிகளைப் பொருள் கொள்ளத் தேட வேண்டியதாயும், அவ்வவைகளையும் தேடிக் கைவரினும் அக்கருவிகளால் போதகம் பெறவேண்டியதற்குப் பாஷியகாரர்கள் வியாக்கியானகர்த்தர்கள் டீக்காவல்லபர்கள் டீக்காசுசகர்கள் முதலிய போதக உபபோதக ஆசாரியர்கள் கிட்டிவது அருமையில் அருமையாயும் இருக்கிற ஆரியம் மகாராட்டிரம் ஆந்திரம் என்ற பற்பல பாவைகளைப் போலாகாமல், பெரும்பாலும் கற்பதற்கு எண்ணளவு சுருக்கமாயும், ஒலி இலேசாயும், கூட்டென்னுஞ் சந்தி அதிசுலபமாயும், எழுதவும் கவிசெய்யவும் மிக நேர்மையாயும், அக்ஷர ஆரவாரம் சொல்லாடம்பரம் முதலிய பெண்மை அலங்கார மின்றி எப்பாவையின் சந்தசுகளையும் தன் பாவையுள் அடக்கி ஆளுகையால் ஆண்டன்மையைப் பொருந்தியதுமான தற்பாவைக்கே அமைவுற்ற ழ், ற், ன் என்னும் முடிநடு அடி சிறப்பியல் அக்கரங்களில் முடிநிலை இன்பானுபவ சுத்த மோனா தீதத்தைச் சுட்டறச் சுட்டும் இயற்கை உண்மைத் தனித்தலைமைப் பெருமைச் சிறப்பியல் ஒலியாம்.

உரை கூறிப்போந்த சுத்தசித்தாந்த ஆரிடரீதி முப்பதவரைப் பொழிப்பு:- மருளியற்கை மலஇருளைப் பரிபாகசத்தியால் அருளொளியாக்கி, அதற்குள்ளீடான சிதாத்ம சிற்கலாசத்தி என்னும் சுத்த ஆன்மாவானது, தகர, ககன, நடன அருட் பெருஞ்ஜோதி என்னுஞ் சுத்த சிவானந்த பூரணத்தை சுத்த மோனாதீத வியலால் அனுபவிக்கும் இயற்கை உண்மையே தமிழ் என்னும் சொற்பொருள் சுட்டினவாறு காண்க.

இதன் கருத்து யாதெனில்:- **தமிழ்ப்பாவையே அதிசுலபமாகச் சுத்தசிவானுபூதியைக் கொடுக்கு மென்பதாம்.**

திருச்சிற்றம்பலம்